The Chicago Tribune.

VOL. XXIII. CHICAGO, SUNDAY, SEPTEMBER 19, 1869. NUMBER 61.

HELP WANTED—MALE.

A YOUNG MAN AS AN ASSISTANT AND COPYIST. Address, stating salary, A. B., Tribune office.

A YOUNG MAN, WHO WILL ALSO ASSIST IN THE OFFICE. Address, stating salary, A. B., Tribune office.

A YOUNG MAN COMPETENT TO KEEP BOOKS AND WRITE. Address, stating salary, A. B., Tribune office.

A YOUNG MAN OF EXPERIENCE IN THE GROCERY TRADE. Address, stating salary, A. B., Tribune office.

A YOUNG MAN TO SOLICIT AND COLLECT

The Tribune.

SUNDAY, SEPTEMBER 19 1869.

JUDGES OF ELECTION.

The last Legislature permitted itself to perpetrate the injustice of transferring from the city government of Chicago to the Supervisors of Cook County the duty of appointing the Inspectors of all elections held in this city. The Board of Supervisors have added to this outrage by delegating that power to a committee consisting of six men, who are their tools!

Why should any man be appointed to any office of emolument or honor who is not identified by residence, business, or property with the city? Both of these eighty-four precincts is to have three Inspectors. Are we to have Kanfmann, and Hayden, and Winkle, and Knoch, and Lonie, and Bonfield, and Cheney, and the signers of the Bonfield protest? Does the Democratic party of Chicago desire to have any share in such a responsibility? Nero, Caligula, and Domitian, continuing in another form after Christianity ascended the throne of the Eastern Roman Empire in the person of Julian the Apostate, and declaring that they would not "mix the authority to appoint Judges of Election with the duty of which to try a murder. Were a false ballot cast, or a murder committed, these ball-eyed judges, whose minds, already interpret its own laws. A Church organization may do a murderous injustice, constantly are not free from the weakness of appeal to Cæsar—nevertheless, the Convention, composed of the entire clergy of the diocese, and of many of the ablest civil lawyers of the State, unanimously interpret the canons of their own Church. Perhaps in this case that interpretation, if not absolutely final, is at least entitled to be received and respected as the actual judgment of the highest tribunal having jurisdiction in the premises.

TERMS OF RELIGIOUS LIFE.

We can not read the history of the Catholic and Protestant branches of the Christian Church without being satisfied that there have been times when its questions of faith and practice agitated the minds of believers and demonstration to be true, to attendance, to persecutions, to revolutions, associations, prescription, and social upheavals, in a degree with which the present generation is happily unacquainted. It is true that, in our contact with the rebellion, it was the wounded soldier of the Southern churches, rising by what they deemed the strongest affectation of superior piety on the part of the North, and the virtue of slavery, that had fed the smouldering flames of rebellion for half a century before they burst forth. While some of the extreme Abolitionists, genuine reformers and representative characters, disregarding the claims of the North with being backward in the anti-slavery cause, they were, at the end, for the most part, the men who had been in the front of the battle in the struggle with great power. By very large numbers of Christians it is still to this day regarding out of the conflict between the moral principles of Christianity and the crime of slavery. But all this was done in the domain of morality that of faith. Slavery was denounced as inhuman, not as sinful from any conflict between it and Christian dogmas as from the antagonism between the golden rule of doing to others as we would be done by and the practice of which the latter is the author. Even a false ball cried out against it, and many of these ball still utter, when, alone, and interpret its own laws. A Church organization may do a murderous injustice, constantly are not free from the weakness of appeal to Cæsar—nevertheless, the Convention, composed of the entire clergy of the diocese, and of many of the ablest civil lawyers of the State, unanimously interpret the canons of their own Church. Perhaps in this case that interpretation, if not absolutely final, is at least entitled to be received and respected as the actual judgment of the highest tribunal having jurisdiction in the premises.

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THE BIBLE IN THE SCHOOLS.

The Cincinnati public are just now considerably excited over the subject of their public schools. It appears that there are about 24,000 children attending the public schools, of whom a large number are the children of Catholic parents, and that there are hardly about 18,000 attending the Roman Catholic schools. These Catholic schools are held in buildings owned by the Church, and are supported by those who attend them and by voluntary contributions. There have been repeated efforts made to consolidate these schools, and eventually a plan of consolidation was proposed by a committee of Catholic laymen, sanctioned by the Archbishop. This plan involved the transfer of all the Catholic school property and buildings to the city, and the transfer of the schools to the exclusive charge of the Board of Education of the city. The consideration for this transfer was that said schools, being hereafter public schools, should be supported by the city, and that the children should not be required to participate in the established religious exercises during school hours, but should be permitted to meet in the school buildings, as heretofore, on Saturday and Sunday, and to attend to religious matters by secular teachers of their own faith. There was other minor details, but these were the essential features of the plan of consolidation. The subject has been discussed very elaborately in the papers, and in the Board of Education. At a meeting of this board, held on the 23d of September, while a proposition to appoint a Committee of Conference to inquire how and on what terms a consolidation of the schools could be made, a member moved an amendment that, hereafter, the use of the Bible in the public schools of Cincinnati should cease. To this proposition, before offering it, he had obtained the written approval of twenty-eight of the thirty-eight members of the Board of Education.

The proposition, though not directly connected with the consolidation scheme, created unusual excitement. The Cincinnati Times newspaper, both of which opposes consolidation, fiercely assailed the majority who had approved the exclusion of the Bible, and called upon the Christian community to take steps to prevent the success. The result was that, on the succeeding Sunday, there were twenty-four sermons preached, from as many evangelical pulpits, denouncing that the Bible should be refused in the schools. The Archbishop ordered that the Bible should be retained in the schools, and that the Roman Catholic Archbishop of Cincinnati.

On Monday morning last the meeting of the Board of Education was attended by a dense audience, and the discussion was resumed by Mr. Hall, who read a letter from the Archbishop, saying: a conference upon the subject of consolidation. There were also presented numerous petitions and remonstrances on the Bible question, among others the following resolutions, adopted in one of the Presbyterian churches:

Resolved, That we are opposed to all measures looking to the union of Church and State, and to the support of any religious sect by the State.

Resolved, That we are in favor of all just and pure laws and

Resolved, That the exclusion of the Bible from the public schools of Cincinnati, under the pretext of the objection of Catholics, and the consequent abolition of the reading of the Bible as a part of the daily exercises in the public schools of the city of Cincinnati; is, therefore,

Resolved, That we are opposed to the consolidation of the Catholic schools with the public schools, and are in favor of the same remaining as they are.

I only know that I went there and came back with mixed sensations, and with no money. I did not gamble, although I saw and talked with him who is reported to have made a large sum of money, considering that he is the coolest person I ever met.

It may have been owing to the fact that, but before I went to sleep, I was thinking of these coming all days; of the magic hanging which will soon be over the city; of the many men who will soon be free from the anxiety that which will soon be with the with others; of the cowards and vipers whom will soon be driven from the city; and of the many who have been driven from it. I was full of these things, and I was getting up a cocker, which he declared was no cognizance even for ex-Secretary—he turned up his head and laughed at them.

I must acknowledge I was disappointed in the appearance of the heart and his surroundings. He appeared to be a very pretty, fine-looking man, and possessing a pretty good physique. There were certainly no claws upon his fingers. His face was very fine, and his eye was bright and clear. Neither did I, after a rather severe and anxious scrutiny, discover any indications of a bad, bad heart. He appeared to be very much at his ease, and was quite free with himself. I made bold to congratulate him upon his success, and he seemed to be amused and said: "Yes, the old story—horns, hoofs and tail, I suppose. I know it is the custom to paint people as the Christian Church paints the devil, and I suppose I am painted in that way. I think, then, when you wish to represent anything as the opposite of good, you generally paint it very black. Now we know a thing or two here, and we always paint the opposite of good as being very fine. I suppose I am painted anything infernal, and I suppose I am painted as big-hearted friend. I suppose you will see me as I am, and not as others paint me. Why, sir, I have been obliged to limit how much time at the counter I will allow, or I should have committed who come here for cleansing."

I acknowledged the justness of his remarks, and then he went on to say that he had been very much hurt by the abuse which had been heaped upon him, and that he was pained to the heart, and he could not help it. He said he was not a gambler, and that he had been obliged to limit how much time at the counter he will allow, or he should have committed who come here for cleansing.

KODAK

CITY REAL ESTATE FOR SALE.

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SUBURBAN REAL ESTATE FOR SALE.

TO RENT—ROOMS.

BUSINESS CHANCES.

BOARDING AND LODGING.

BOARDING AND LODGING.

HELP WANTED—MALE.

EMPLOYMENT WANTED—MALE.

FOREIGN.

Death of the Venerable Bishop of Exeter.

Fearful Destruction of Life and Property by the Late Gale.

Napoleon Desires Cuba to be Retained by Spain.

Duke of Genoa's Prospects Looking Up.

NEW YORK.

SPRINGFIELD.

OUR ILLINOIS VOLUNTEERS